

BISHOP PHILLIPS: In 16 years, notable progress [p. 6].

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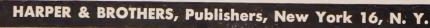


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When minds meet, they sometimes collid: The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own

Timidity and Hesitancy

SOME reflection concerning our Buil ers For Christ campaign leads me believe that this entire situation be as proached with deep penitence and confe sion for the sins of the Episcopal Churce Why have we Churchmen allowed or seminaries and Negro schools to "re down at the heels"? Because we have no been tithers, not willing to return the tenth of what God has given us for the extension of His Kingdom.

Why all of these special campaign which do not begin to raise the money v really need? Because we have loved on Lord so stingily as to rack up the di graceful per-communicant national figuof \$43 annually. This is nothing less that corporate sin. Let's not think that we as faithfully serving our Lord by raising paltry \$4,150,000 in this new campaign. must be raised, and yet may not be because it does not really challenge our hearts an

Granted 1,000,000 active Episcopalian in the U.S. it means \$4 per communicary This is not sacrificial giving. It is the ra flection of the timidity and hesitancy

our Bishops, clergy and laity.
Missouri Synod Lutherans have a na tional building fund which would make our present Builders campaign look wea indeed. When will the rest of the Churg catch up with the diocese of Michigan and teach tithing? We have been converted t tithing here by our grand Bishop and an disappointed to see only \$4,150,000 being raised for Christ when tithing on a na tional level would raise many million more. Repent Episcopalians and become tithers before it is too late!
(Rev.) CARL SAYERS,

Victor, St. Luke's.

Allen Park, Mich.

Gravest Heresy

WITHOUT doubt, in the Anglica tradition, room must always be pre served and safeguarded for all due hone to the Blessed Mother of our Lord. Th tween intercession and worship, between worship and deification are always thi and difficult to draw. The present developments of Roman Mariolatry, in this Marian Year, make this difficulty all to plain. The movement within that Churc seems definitely to suggest that Mary i becoming, if not already become, the preferred channel and means of God's Grace

In the Official Text of the Pope's Ma rian Prayer, the Blessed Virgin is referre

to as:
(1) "O Conqueress of evil and death. (2) She who may "convert the wicked

and "protect the Holy Church."

(3) She in whose name all men "ma . . . recognize that they are brothers, an that the nations are members of on

In devotional literature to The Lady of Fatima are to be found the words, your hands is the fate of the world."

"Per Mariam ad Jesum" are words ing found more and more throughout the oman Communion, even now being issued a special automobile license plates in the rchdiocese of Boston.

I cannot help remembering in contrast all this the words of the Book of Comon Prayer, "for Jesus Christ's sake, our

alv Advocate and Mediator.'

Such attributes as listed above belong to esus Christ and to Him only and to give iem to Mary is, without question, to oss the line between Worship and deifittion. Many of the Anglican Bishops of ustralia have seen this and have publicly eclared upon the Marian heresy of Rome. uch, indeed, is our sacred duty, as a epository of the ancient and catholic faith the Church of Christ, that wherever e find such a complete subversion of the aith, we openly declare it and condemn it. Even historically, it is interesting to ote, Roman Mariolatry now denies the ery circumstances out of which it arose. s rise was closely linked to the developent of the doctrine of Transubstantiation that grew from Paschasius of the 8th entury to the Council of Rome, 1055, nder the aegis of Cardinal Humbert. The econd half of the 11th century theology marked by two outstanding developents; one being the canonical declaration Transubstantiation and the other being ie rise of Mariolatry. Both of these ere an attempt to express the saving resence of deity amongst men and directly vailable to men. As time has passed, howver, the corruptions of the first with its b-lateral developments produced the seeds f the Reformation; while the second, the radual deification of Mary, has gone on nchecked.

Finally today it appears that it is now Tary, not Christ, who is the conqueress f evil. It is Mary, not Christ, who conerts the wicked, who protects the Holy hurch. It is Mary, not Christ, in whose ands is the fate of the world, in whose ame all men may recognize that they are rothers. It is through Mary that we reach esus, per Mariam ad Jesum. Mariolatry rose out of a desire for the immediately ccessible and saving presence of deity. Inder existing conditions the Roman Church must either say that Mary is the ery presence of Saving Deity, or that her ystem now denies its very origin and is alse to Roman 11th century theology. If he chooses the first, then she can no onger in any sense be considered as one f the Catholic Churches of Christ who aid distinctly that "I am the way, the ruth and the life. No man cometh unto he Father but by me." If Rome chooses he latter alternative, however, then she nust recognize that she has contravened er own purposes and has replaced divine mmediacy with intermediacy and separaion from God. In either case she is in the gravest and clearest heresy.

This development of 20th century Ronan theology will be seen, in the years to come, as a matter of profound importance and significance within the field of Church History. It signifies either a signal decay of Roman theology or a distinct break and leparture from the Christian Faith. As the matter now stands we can call the Roman Church neither Catholic nor Christian, until she herself clarifies the situation.

All this is a matter for serious study and an enigma which we would do well to recognize; in the meantime calling upon our theologians and historians for the guidance and leadership we so badly need and upon our Bishops for a public defense of the Faith which it is their duty to supply.

(Rev.) CLINTON H. BLAKE, JR., Rector, Trinity Church. Bridgewater, Mass.

Church Union Experiment

I SHOULD like to add my humble voice to the chorus of congratulations to THE LIVING CHURCH on its 75thebirthday.

Living as I am away in this corner of South India I first heard of your weekly in 1950 when news came through of a letter it carried in which the Rev. Felix Cirlot had drawn attention to statements made by Bishop Hollis, moderator of the Church of South India, to a clergy conference in the diocese of Indianapolis. The statements concerned the necessity of episcopal ordination and the liberty of inter-pretation of the historic creeds. The statements evoked strong criticism from Anglican Churchmen in South India.

It may be explained that though the four Anglican dioceses in South India, which formerly formed part of the Church of India, Burma, and Ceylon, had been merged with the Church of South India, there are several groups of Anglicans who have refused to join the new Church on account of conscientious objections. I belong to such a group. We, who are loyal to the Anglican Communion, are facing a difficult situation as the CSI has been trying to coerce all Anglican groups into the union.

We have been denied essential Anglican ministrations, as owing to comity arrangements no priest of the Episcopal Church of North India viz: the Church of India, Pakistan, Burma, and Ceylon, can visit South India to exercise his priestly functions without the consent of the CSI Bishops. The consent is rarely given.

In this manner pressure is exercised on the Anglican groups to force them into the union. Really it is a denial of our right to freedom of faith and worship.

It is a matter for regret that in the union scheme no provision has been made for conscientious confirming units of the federating churches. There is a larger number of Anglicans in South India who have refused to leave the Anglican Communion - they are not against the ecumenical movement; they are for the right kind of union which will safeguard their

cherished beliefs and practices.

In the CSI there is no place for Catholic Anglicans. The problem of continuing Anglicans in South India calls for sympathy. Can the Church union experiment be made a success by the employment of coercive methods? The Church Times of London has been supporting our cause. I expect THE LIVING CHURCH, which is true to its traditions, will extend its sympathy and support to the suffering Anglicans in South C. O. Koshy,

Postmaster, Cherukol P.O., Mavelikara.

Travancore, South India.

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Talks



The Importance of Memorizing

THAT do you think pupils should memorize, for permanent, life-long use?" I asked a teacher recently. She had no ready answer. Her list of objectives included Bible stories, Church habits, lore and skills, moral attitudes, and love for God and man. But no plan for memorizing.

What to memorize has long been left to chance, with little study as a separate and complete area. Memorization has been employed mostly for the retention and recall of the general materials of class study. The teaching of the literary and devotional gems of our inheritance has, in our day certainly, been over-

There may be considered three main types of memorizing, which are partly brought into use by the person's temperament and inclination, and partly through the guidance and stimulation of the teacher. The first is statistical or factual memorization, by which all the useful information of life is stored for later use. This type includes words, numbers, names, tables, formulas - everything that can be checked and verified. You either know it or you don't.

In religion, this type includes the solid, though often bare, bones of Bible and Church knowledge names, relationships, places, ages, colors, details of stories. If you will take the trouble to check over the set questions in any oldstyle Church text, or in most of the workbooks, you will suddenly realize that practically everything on which there is a drill or question is one of these purely factual items. If we are not on guard, our class teaching may turn out to be little more than a drill on information.

The second type is a step beyond this. It might be called the catechetical, by which carefully worded definitions are taught the child as (supposedly) a convenient tabloid education, or perhaps a handy compendium to use in after years. Such definitions are generally in adult language, and (worse) reflect the rhetoric and pedagogy of a by-gone century. Sometimes complicated explanations are given, but the memorizing of the set answers is the main objective and only measurable result.

The third type deals with the area in which religion, and especially our Christian religion, is most richly equipped. This might be called esthetic memorization. In this, exact forms are mem ized, but the matter selected is chor for its beauty of expression, and its var for deep personal enjoyment. This ka includes the gems of literature, prosepoetry, and also music. These are me orized for their beauty or meanil sound, movement, or overtones. They to be "used," not as mere function facts are used, such as a phone numb a formula, or a date, but for the inwa joy of living again the rich beauty

In religion we have greatly neglected in recent years, the teaching of the lit ary gems of our faith. A diocesan cor mittee recently made a study of su items, and finally selected a list of things which might be proposed as a d sirable mental store for a well-equipp layman. Since these must be learned childhood, the list was arranged in sequence by grades, with several iter for each year from kindergarten throus high school.* Satisfactory results a being reported. Instead of isolated verse some solid portions are proposed.

Children drilled weekly on such plan are sure to have, within themselve for instant recall, this stock of approve devotional passages. Their private pra ers will not be baren. They can say, the right times of need, "Come Ho Ghost," or the Christmas Gospel, of S John's "Let not your heart be troubled They can open a meeting, or pray for and with a sick person, ask for strengt or join the great sacrifice with "O sa ing Victim.

One further step is required of the teacher: to see that the portions learned are used frequently, kept alive a through the school term. At least the know these, though they forget much the rest. The way is to encourage the use in private and class devotions, ar by securing the assistance of parent Thousands of adults recall with pleasu bits from Shakespeare and other liter ture, learned when in high school. Wl cannot the Church serve its children well?

Have a period of memory drill every class period. Make sure that you pupils will have some useful treasures the mind, and of the Faith, for all their lives.

^{*}Available in a 24 page booklet, "What emorize," from Morehouse-Gorham, 15c, or for \$6.00.

he Living Church

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Things to Come

APRIL					
M	T	W	Ŧ	F	S
F			1	2	3
5	6	7	8	9	10
12	13	14	15	16	17
19	20	21	22	23	24
26	27	28	29	30	

Passion Sunday.

MAY						
S	M	T	W	T	F	S
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2 9			5		14	
	17					
	24					
30	31					

Palm Sunday. Monday before Easter. Tuesday before Easter. Wednesday before Easter. Maundy Thursday Good Friday. Easter Even. Easter Day. Easter Monday.

Easter Tuesday. convention to elect suffragan bishop.

Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn., to 26th.

1st Sunday after Easter. National Council meeting, Seabury House, Greenwich, Conn., to 29th. California Special diocesan Meeting on Cen-

tury of Progress Fund.

2d Annual Faculty Conference for South, Du Bose Center, Monteagle, Tenn., to May 2d.

St. Philip and St. James. 2d Sunday after Easter. 50th annual convocation of Salina, to 3d. Indianapolis Convention, to 3d. Washington Convention. Pennsylvania Convention.

IVING CHURCH news is gathered by a staff of 100 correspondents, one in every diocese and ionary district of the Episcopal Church and ral in foreign lands. The LIVING CHURCH is a criber to Religious News Service and Ecumeni-Press Service and is served by leading national s picture agencies. Iember of the Associated Church Press.

SORTS AND CONDITIONS

ASCETICISM is not a very popular word these days. It is associated with grim old practices such as self-inflicted scourgings, hair shirts, and other extremes of bodily mortification. Even the minor self-denials we undertake during Lent have to be justified as rules for good health or saving money or some other "positive" good.

YET, in our hearts most of us recognize that we require psychic tempering. One of the attractions of the endless warfare in radio and television programs and comic books between the cowboys and the owlhoots, the police and the criminals, is the toughness of moral fibre exhibited on both sides.

SOME OF US want our children's world to be a pure world of delicate perfections. Children in general, however, want some experience of blood and thunder and death and disaster. They want to play "for keeps." Our Lord told His disciples that they must receive the Kingdom of Heaven as a little child; He also told them: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me.' And there is a closer relation between the two sayings than fond parents are likely to realize.

THE WORD, "ascetic," comes from a Greek word meaning athletic training, which in turn is derived from a word meaning "to work raw materials." And it is still true that Christian character must be formed not only by thinking of things that are "true, honest, just, pure, lovely, and of good report," but by spiritual exercise, self-denial, and crossbearing. As in athletics, there are two things to be kept in mind - one, the object to be achieved: the other, the subduing and control of the materials for the effort of achieving.

BUT, in Christian experience, the cross means something more than self-discipline. It includes something crooked or unfair — something comparable to a foul by an opponent or an unjust decision by umpire or referee. Your cross is the unnecessary barrier that God Himself seems to have placed in the way of your doing His will.

THE CROSS is desertion by the forces of righteousness. Any curate could tell you of the ways in which his rector thwarts him from his divinely imposed obligation of saving souls. Any rector can tell you of the ways in which the bishop, or the vestry, or both, set up roadblocks against the progress of the parish.

AND Church leaders can tell you of the ways in which Churchmen in diocesan and General Conventions vote great programs and then go home and sit on their hands.

THE CROSS is the death of a child; the bankruptcy of a business; the loss of physical or mental powers; the defeat of an ideal; unemployment; starvation wages; the collapse of a guild because of its members' indifference.

THE CROSS can be many things. What proves that it is the Cross is that it wrings from us the cry, "My God, my God, why hast thou forsaken me?'

IT MAY BE some great calamity, or some frustration that the world regards as petty. The issue is not one between you and the world or you and your fellowman; the issue is between you and God, at a moment when you believe with all your soul that you are on the side of righteousness and God is against

LOGIC tells us that when Christ spoke of self-denial. He did not really mean self-denial - He must have meant selfdiscipline. How could He want us to deny all of ourselves, the good with the bad? Only experience teaches us that what God wants of us is Job's cry, Though He slay me, yet will I trust in Him!" - that He wants us to love Him not only reasonably but unreasonably.

JACOB, that Old Testament owlhoot, wrestled with God and went limping the rest of his days. The risen Christ bore nail-marks on His hands and a wound in His side. We, too, shall not meet the cross without earning honorable scars from the encounter, in a game that is played "for keeps."

THE PROBLEM of the men who broke under Chinese Communist barbarities, and confessed to crimes that they did not commit, has shaken us all. Nobody wants to condemn them; nobody dares to say that he would have done otherwise in like circumstances. And yet, we wish that they hadn't succumbed. The early Church had a similar problem, and made rules regarding the "confessors" who stood up for Christ and the "penitents" who had momentarily weakened under persecution.

PERHAPS the real cross that a man faces in such circumstances is not the things that happened to him in the hands of the enemy but the agonies of forgiveness at home. Let's come right out and say that we don't think a man should betray his idea of what is right in any circumstances or under any provocation; but also that there is always a chance to get back in the game. Self-discipline might have helped to meet the crisis; self-denial is the way through the present crisis of living with that past wrong

SPIRITUALLY, it is easier to accept your cross if you are able to see some responsibility for it in your own acts. But we know from the Cross of Christ that we carry the Cross not only for our own sins but for the sins of the whole world.

Peter Day

The Living Church

PASSION SUNDAY

EPISCOPATE

Consecration Service

Plans for the consecration of the Rev. William Henry Marmion, rector of St. Andrew's Church, Wilmington, Del., as third Bishop of the diocese of Southwestern Virginia have been completed. The service will take place May 13th at 11 AM, in St. John's Church, Roanoke, Va.

The Presiding Bishop, who has taken order for the consecration, will be the

consecrator.

Co-consecrators will be Bishop Phillips, retiring Bishop of Southwestern Virginia [see below]; and Bishop

McKinstry of Delaware.

Bishop Quin of Texas will preach the sermon; Bishop Gunn of Southern Virginia will read the Epistle; Bishop Mosley of Delaware will read the Gospel; and Bishop Carpenter of Alabama will read the Litany.

The Second Diocesan

The Rt. Rev. Henry Disbrow Phillips, D.D., retired March 24th after 16 years as bishop of Southwestern Virginia.

The young diocese (founded 1919) made notable progress under the leader-ship of Bishop Phillips, who was its second diocesan. The number of communicants and Church members have increased; Church properties, such as parish houses and rectories, have been built, remodeled and improved; and new churches have been organized.

Two new and thriving churches, organized during his time, are St. James' at Roanoke and St. Paul's, a Negro

congregation at Martinsville.

Much of the progress and improvements in the Church properties have been made possible through "The Bishop's Plan." Through that plan, put into effect by Bishop Phillips, a particular project is selected each year to receive special contributions from the Woman's Auxiliary, the Laymen's League, the Youth Commission, and the various congregations.

Bishop Phillips was graduated from the School of Theology at the University of the South, and ordained deacon in 1906. That same year he received his first cure, that of minister-in-charge of



DEACONESS BOOTH Mission worker.

St. Mark's Church, LaGrange, Ga. He remained at St. Mark's for nine years.

Three important events marked his time at St. Mark's. One was his ordination to the priesthood in 1907; another was his founding of the LaGrange Settlement and Training School for Church Workers; and the third was his marriage to Miss Ella Parr Reese, daughter of the Rev. Dr. and Mrs. Frederick Focke Reese.

Bishop and Mrs. Phillips have three

daughters.

In 1915 he returned to the University of the South, to become its chaplain. One year later, in 1916, he became professor of English Bible and rector of Otey Memorial Parish.

He left the University in 1922 to become rector of Trinity Church, Columbia, S. C., where he remained until 1938, at which time he was consecrated Bishop of Southwestern Virginia.

DEACONESSES

National Headquarters

By ELIZABETH McCRACKEN

The Central House for Deaconesses, Sycamore, Ill. (near Chicago), is now ready to begin a full program.

The House was opened and dedicated



DEACONESS BRERETON Vocational guide.

October 29th. The time since then been spent in planning its uses.

It will be used for national headqueters of the deaconesses of the Church place to test the vocation of a candidate to the diaconate of women; and a place to enable such candidate to prepare the academic examinations required deaconesses by Canon 51, before she makes the set apart as a deaconess.

The work of setting up the House a planning its program has been finish by Deaconess Ruth Johnson, execut secretary of the New York Train School for Deaconesses who was gran a year's leave in the autumn of 1952

that purpose.

Deaconess Johnson will return to I headquarters as soon as the permand director, Deaconess Edith A. Booth, a her assistant, Amelia Brereton, are charge. Deaconess Booth will take char May 1st, and Deaconess Brereton w

join her August 1st.

Deaconess Booth was born in Oldha Lancashire, England, December 20 1905. At the age of eight years, scame with her family to the Unit States. She was graduated from the New York Training School for Deacones in 1932; and in May 1933 was set apas a deaconess by Bishop Manning. Fro 1934 to the present time, she has work

TUNING IN (Background information for new L. C. readers): ¶Following ancient custom, the Prayer Book provides that all ordinations and consecrations take place during a celebration of the Holy Communion. Deacons are ordained after the Epistle,

priests after the Gospel, bishops after the Creed and Serm Baptism and Confirmation were also followed by Communin ancient times. ¶Deaconesses must be at least 25, withou husband, high school graduates, and trained in special studi missions in the diocese of SouthwestVirginia. In 1936 she was appointed
Jnited Thank Offering worker; and
worked under the National Council
til the present time. Her jobs included
Mark's Mission in the mining camp
Dante, where she was first assistant
then head; a Church school at
oney Branch; Good Shepherd Mission
Splashdam. She was also diocesanector of the Handycraft Guild.

Deaconess Brereton was born in ambersburg, Pa., November 29th, 00. She was graduated from the New rk Training School for Deaconesses 1938 and set apart as a deaconess by hop Manning in that same year. Like aconess Booth, she worked in Southstern Virginia, at St. Mark's Mission, nte, and Honey Branch. An imporit part of the work of the mission has n the summer volunteer work, when ing college women have come to help, I test their vocations for the work of Church. Many of the young women w engaged in Church work, or in lining, have declared that they found ir vocations at the mission.

The building used by the Central buse is one of the several buildings of Bishop McLaren Foundation. Ward-of the Central House is the Rev. Dr. yden Keith Yerkes, chaplain of the

cLean Foundation.

ATIONAL COUNCIL

2-Discovery, Clarification

Evidence of interest in Christian eduion was revealed recently in statistics eased by National Council's Depart-

nt of Christian Education.

The statistics showed that some 800 1200 persons attended Christian Livconferences given six nights a week ring January by three mobile teams t out by the Department's Division Leadership Training to the dioceses New Jersey, Maryland, and Dela-

At present, the teams are conducting inferences at dioceses and missionary tricts in enough strategic centers to able the total adult population in-

ved to attend.

Usually each conference consists of ree evening sessions, with additional scial group meetings through the day, he evening sessions have as their purse the re-discovery of the common nmitments and convictions of the tristian parish family, a deeper undernding of the religious task of the par, and a clarification of the individual's ationship to his God.

During the day the conference lead-



CHRISTIAN LIVING CONFEREES.* Convictions of the parish family.

ers are available for meetings with small groups of people of special responsibility — women's groups, Church school leaders, young people's group leaders, and others.

NCC

Need for Spiritual Security

Recommendations for eight procedural reforms in Congressional investigating committees and a single joint committee to investigate subversive activities were approved by a 90 to two vote of the General Board* of the National Council of Churches at its bi-monthly meeting in New York City March 16th to 18th.

The reforms and single joint committee were proposed in a statement submitted to the NCC by its Committee on the Maintenance of American Freedom. The committee was appointed at the March, 1953, meeting of the board with, Presiding Bishop of the Episcopal Church, Bishop Sherrill as its chairman.

The statement, through a listing of three basic threats to freedom, calls on the American people not to let the Government determine for them what is and is not American. [See text, p. 9]

Restricted Religion

A call to prayer for those whose religious liberty is impaired was approved by the General Board. It was introduced by Dr. Reuben Nelson, vice chairman of the Department of Religious Liberty of

JNING IN: ¶Vocation ("calling") is the Church's word for ework. It emphasizes the idea that one's job is not merely a y of seeking personal satisfactions but a duty to which one "called" by God for service to Him and mankind. Properly, it is applied to all kinds of life-work, not only to employment in strictly religious activities. ¶General board is the governing body of the National Council of Churches between biennial (or triennial, see next page) sessions of the general assembly.

^{*}Among Churchpeople attending National Council-sponsored conferences were Carl Asplund and Ruth Taylor, both of Trinity Church, Asbury Park, N. J. Mr. Asplund is organist and choirmaster; Miss Taylor is the rector's secretary.

the Division of the Christian Life and Work of the NCC, who said:

"As we are meeting today, we know that millions of people are deprived of true religious liberty in many areas of the world. We would remember all of them regardless of the source of the persecution, whether it be in the name of Communism or any religious group, or arising under any of the resurgent pressures of nationalism."

Television Code

The General Board of the NCC considered the television code, in respect to religious telecasts only, as set forth in the section of that code dealing with religious programs and adopted by the National Association of Radio and Television Broadcasters.

The code provides that these principles should be followed in the treatment of such programs:

"(1) Telecasting which reaches men of all Creeds simultaneously should avoid attacks upon religion.

"(2) Religious programs should be presented respectfully and accurately and without prejudice or ridicule.

"(3) Religious programs should be presented by responsible individuals, groups, and organizations.

"(4) Religious programs should place emphasis on broad religious truths, excluding the presentation of controversial or partisan views not directly or necessarily related to religion or morality."

The general board adopted a resolution which commends the National Association of Radio and Television Broadcasters for "its efforts to maintain high standards under the Television Code. The resolution further "calls upon all television stations to conform to the Code's provisions, and urges members of our constituent Churches to support the work of the Television Code Review Board in administration of the Code.'

New Work Budget

A budget for 1954 was adopted by NCC'S General Board in the amount of \$9,461,290, as compared with the Budget of \$9,055,919 for 1953. This is the operation budget.

In addition, a provisional budget for new work, amounting to \$906,261.00, was adopted.

New Executives

When the Rev. Dr. Samuel McCrea Cavert retired (February 1st) as general secretary of the NCC, the Rev. Dr. Roy G. Ross, associate general secretary, became general secretary. Dr.

Roswell P. Barnes becomes associate general secretary. It is hoped that Dr. Ross and Dr. Barnes, under new organizational plans, will be increasingly able to give less time to administrative detail and more to the development of policy, to planning for NCC service, and to the NCC's relations with its constituent communions.

Triennial Assemblies

The general assembly of the NCC will meet in Boston from November 28th through December 3d. The place for the next general assembly was tentatively decided for St. Louis.

In this connection, the NCC voted to



Dr. CAVERT AND BISHOP SHERRILL Protection from threats.

hold the general assembly hereafter triennially instead of biennially. Thus, the next meeting after that of this year will be in 1957.

PUBLIC AFFAIRS

With the Tares, the Wheat

Two cathedral deans appealed to the American people to depend upon democracy and the finger of God, rather than Senator McCarthy, to cast out the devils of society.

The deans, the Very Rev. Dr. James A. Pike, of the Cathedral of St. John the Divine, New York City, and the Very Rev. Francis B. Sayre, Jr., of Washington Cathedral, Washington, D. C., spoke from each other's pulpits on March 21st.

"The basis of our unity has not been

agreement on ideas or objectives method," said Dean Pike at the Wa ington Cathedral.

"A typical citizen reaction to McCart ism is 'His aims are good, though his me ods are bad.' But that says enough to for a change. Bad methods - when peoare hurt thereby - are bad, whatever aim. Evil is evil. And for that very son, up to now, democracy has concer itself with method. Democracy is a me od . . . it means respect for truth, spect for persons. It means fair hear confrontation of accusers, right of cre examination. . . .

"In response to criticisms about meth Senator McCarthy says that we have treat the Communists rough. Sure, or we have proven, by democratic methors that people are Communists, I agree, them and jail them - or, if the law c for it, execute them. . . . That is

American way.

"But we haven't the right to treat pr ple rough whom the law presumes to innocent until proven guilty. And ma presumably innocent people right in t city [Washington, D. C.] have, under pressure of McCarthyism, suffered loss job and reputation and future chance. F

(and close-mouthedness) stalks the city "Granting that a few Communists ha been discovered by a committee with American methods, the question still mains, is it worth it? Our Lord warns that in trying to uproot the tares we m destroy the wheat. Let us by all mea seek to pull out the Communist week by orderly congressional, executive, judicial action; but not in such a way to rip up, trample down and abort fruitfulness of the good growth-by wh I refer to the loyal contribution of vast majority of our public servants, ed cators, and clergy now and up to now.

"We as the people could not be bland for this incubus if we had no chance change things. But we do - and hence

are responsible.
"The Senate represents us. Mr. M Carthy is in the position to damage American way simply by the will of t Senate — which we elect. Mr. McCarr has said that he is now the issue. He one of the issues at least. So let the Sena show clearly where it stands on the Amo ican way by changing the leadership of t subcommittee. .

"Now is the time to go the whole wa Direct and prompt action must be tak to reform the procedures. In this regar the American people and the Senate cou do no better than to heed the proposals the responsible leadership of the princip non-Roman churches, expressing then selves through the General Board of th National Council of Churches, [see p

7 and 9]....
"The non-Roman Churches will have to bear the heat of the day in making th Christian witness against this new tyran ny. It is not surprising that the Roma Catholic hierarchy, not averse to taking po

TUNING IN: ¶General Secretary of the NCC is the chief executive officer. President, elected for a two-year term, is a distinguished member of one of the constituent Churches, serving without pay. ¶A dean is a priest who heads a group of priests.

Deans of cathedrals head the cathedral chapter, which now adays usually includes laymen as well as clergy. Deans of seminaries head the faculty. In some dioceses "rural deans lead cooperative efforts of the parish clergy.

ons on other moral issues (for example, their particular view on birth control), been silent on McCarthyism, and that man Catholic papers with huge circuions have been pro-McCarthy in influe. (Two more intellectual magazines h relatively small circulations have n the ones sound on the issue.)

But let us who stand religiously as ll as politically for freedom defend with igious zeal our political rights and those all of our fellow-citizens, whatever



DEAN PIKE "Bad methods are bad."

ir faith or lack of the same. It was the ver of religious dedication that gave us s free land; it is that same dedication t will keep it free."

[In a sermon the following Sunday, an Pike qualified somewhat his statents regarding Roman Catholic supct for Senator McCarthy: "I regret ving included this in my discussion of larger issue," he said, "since such tements may make things more diffit for those Roman Catholics who do pose unfair methods in congressional estigations and oppose the views of shops who have called for civil perseion of Protestants in Roman Catholic intries. . . . These need encourage-

Preaching in the Cathedral of St. hn the Divine, New York City, Dean

yre said:

'Goliath would have had an easy time ne had been up against a David of many nes but no aim at all. There is a devilindecision about any society that will mit a malicious imposter like McCarthy caper out front while the main army nds idly by.

There are not many today who do not ieve in devils. That isn't the question. e problem is how to get rid of them. Jesus Christ has anything to teach us that score, then we want to know it. the inward struggle of our souls we

Investigation of Investigators Text of NCC Statement

(Story on page 7)

THE Committee on the Maintenance of American Freedom recommends to the General Board the adoption of

the following statement:

Deeply concerned by certain trends in American public life, the National Council of Churches in March, 1953, created a "Committee on the Mainte-nance of American Freedom" and instructed it to "watch developments that threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration."

I. One such threat has come from procedural abuses by Congressional Committees. Remedial measures are now being proposed, and we commend the President, the leaders of both major parties and the members of Congress who have spoken out and demanded reforms. If these reforms are to be adequate, they should provide protection from at least the following:

1. The stigmatizing of individuals and organizations on the basis of unsupported accusations and casual asso-

2. The forcing of citizens, under pretext of investigation of subversive activities, to testify concerning their personal economic and political beliefs.

3. The functioning of Congressional Committees as legislative courts to determine the guilt or innocence of indi-

4. The denying to "witnesses" opportunity to bring out material favorable to their side of the case through questions by witnesses' own counsel and op-portunity to test the validity of accusations through cross-examination of

5. The permitting to a Committee member or counsel the reading into the record against a "witness" defamatory material and charges without requiring the accuser personally to confront

the accused.

6. The usurping by Congressional Committees of powers not granted to Congress by the Constitution and their failing to concentrate on the primary task of collecting information for purposes of new legislation.

7. The scheduling of hearings, subpoenaing of witnesses and evaluating of their testimony by Chairmen of Committees without the concurrence of, or consultation with, their fellow Committee members.

8. The releasing from the files of a Congressional Committee of so called "information" consisting of unverified and unevaluated data in such a way that the Committee can be used to help spread and give credence to malicious

II. Another threat has come from competition among rival Congressional Committees, creating the impression that they seek publicity, personal aggrandizement and political advantage rather than basic facts. In order to concentrate energy on the legitimate and essential tasks of resisting the Communist threat, and in order to avoid wastage and duplication of efforts and to minimize the risk of the exploitation of public interest and fear, we urge the establishment of a single Joint Congressional Committee for the investigation of subversive activity.

III. A more basic threat has been a growing tendency on the part of our people and their representatives in government to suppose that it is within the competence of the state to determine what is and what is not American. The American way is to preserve freedom by encouraging diversity within the unity of the nation and by trusting truth to prevail over error in open discussion. The American way is to rely upon individuals to develop and express individual opinions. The American way is to depend upon the educational institutions to seek the truth and teach it without fear. The American way is to look to the churches in the richness of their diversity to bring to the nation light and discipline from God to maintain a responsible freedom.

IV. Aggravating these threats to American freedom is the prevailing mood of restlessness and tension. This arises in part from the real menace of communism which our nation is resisting by strength. It arises in part from the lack of a sense of security within our people which no physical strength can produce. Spiritual security can be achieved only by strengthening the nation's faith in God. The responsibility for deepening this faith rests with the

churches.

turn for help to God. Why should it seem so strange, after all, to expect his help in national affliction if Christ with the finger of God can cast out devils? . .

'Communism is obviously one of the devil's cloaks. Christians have known this all along. How could any of us help but recognize the challenge to God in this modern Marxist power of Babel? But what may still be left evident to some is that McCarthyism is only another of the

devil's disguises. . .

"In this beautiful tale [about Abraham's plea to Sodom is one of the deepest insights we have into the nature of God. A single individual is instantly precious in his sight. He spares the city for the sake of one. So great is God's mercy beyond even righteousness. His will is compassion. His judgment is patience.

"Diametrically opposite is the method of Senator McCarthy. If there are a few

innocent who suffer, he has said it is for the common good. For the sake of 10 guilty ones he will damn an army. For the sake of 20 he is willing to wreck a whole administration. For the sake of 30 or 40 or 50 he will divide a nation right down to its democratic roots. So hasty is his judgment! So tenuous his mercy!

"Little reckons he the diabolical consequences of his demoralizing tyranny. So little does he resemble the patience of God.

The devil is in a man.

"It is not my purpose to attack the man, but rather in the Lord's name to do battle with the devil, whose crafty power infects the spirit of all men. Senator McCarthy himself is only a token. He would be nothing without the active support of what some have estimated to be at least one-third of our people. Senator McCarthy is only the spokesman, but the guilt is as widespread as man's carelessness of God, his forgetfulness of moral law.

"Really we are all to blame for Senator McCarthy in that when we stop relying on the finger of God by which to cast devils out, the way is open for charlatans

to step in. . .

"Thus a house divided against itself becomes a fertile field for Communism to flourish."

MINISTRY

Dean Meeting

Their special duties and problems were discussed by 13 cathedral deans* March 15th and 16th. The meeting, held at Washington Cathedral's College of Preachers, Washington, D. C., may grow into a tradition.

Each dean gave an informal presentation of the legal organization of his cathedral as related to his diocese and parish, and described work done at his

cathedral.

The Rev. G. Paul Musselman, executive secretary of National Council's Urban-Industrial division, described the work done by his Division relevant to deans whose cathedrals stand in the middle of highly-populated areas.

In his welcoming address, Dean Sayre told them that cathedral deans ought to take at least one trip during Lent where there is no sermon to be given.

*Deans Francis B. Sayre, Washington Cathedral; James A. Pike, Cathedral of St. John the Divine, N. Y.; John B. Coburn, Trinity Cathedral, Newark, N. J.; Leopold Damrosch, St. Luke's Cathedral, Portland, Me.; C. F. Brooks, Cathedral of St. John, Providence, R. I.; Allen W. Brown, All Saints' Cathedral, Albany, N. Y.; Percy F. Rex, Trinity Cathedral, Cleveland, Ohio; J. J. Weaver, St. Paul's Cathedral, Detroit, Mich.; Alfred Hardman, Cathedral of St. Philip, Atlanta, Ga.; W. R. Webb, Cathedral Church of the Nativity, Bethlehem, Penn.; T. H. Chappell, St. Stephen's Cathedral, Harrisburg, Penn.; F. M. Adams, Trinity Cathedral, Trenton, N. J.; Thomas M. Yerxa, Cathedral Church of St. John, Wilmington, Del.

LIBERIA

One Mishap

The Rt. Rev. John Bentley, vice president of National Council and head of the Overseas Department, flew to Liberia March 1st for a month's visit.

The Bishop of Liberia, the Rt. Rev. Bravid Harris, conducted Bishop Bentley throughout the district. They trav-



BISHOP HARRIS AND BISHOP BENTLEY
By plane, boat, car, and foot.

eled from Cape Mount to Cape Palmas, and slid into the hinterland, visiting all Church institutions and parishes. They are traveling by plane, boat, car, and foot. One mishap occurred when a truck struck Bishop Harris's car head on, while on the road between Kakata and Cuttington College and Divinity School. No one was hurt, though the car had to be temporarily abandoned.

With the completion of this tour, Bishop Bentley had visited every foreign missionary district of the Church.

INDIA

Anglican Support

A Lutheran minister, the Rev. Richard Lipp, has been chosen by the executive committee of the Church of South India Synod at Bangalore, India to succeed the Rt. Rev. Thomas Geoffrey Stuart Smith, an Anglican, as Bishop of North Kerala.

His consecration, tentatively scheduled for May, would make him the first Lutheran missionary to become a bishop in the South India Church since its formation in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian, and Reformed bodies.

The bishop-elect is affiliated with the German (Lutheran) section of the Basel Evangelical Mission in which Swiss Reformed elements have been dominant

since World War I. His candidacy widely supported, however, by form Anglicans in the diocese as well as Basel Mission adherents.

WORLD COUNCIL

Geneva Office

The Rev. Robert S. Bilheimer, a Pr byterian clergyman of Lynbrook, L. has been appointed associate general s retary of World Council of Church He will have his office in Geneva.

NORWAY

Church-State Issue

The Norwegian Cabinet[¶] has declar that Bishop Christian Schjelderup Hamar was not unfaithful to his ordin tion pledges in maintaining that the coception of an everlasting punishment[¶] Hell is incompatible with Christian

as a religion of love.

The charge of "unfaithfulness" again Bishop Schjelderup was made by Pro Ole Christian Hallesby, Norwegian leader, pietistic theologian, and form head of the Provisional Council of State Lutheran Church. It followed protest by Bishop Schjelderup against radio address made last year by Pro Hallesby in which the latter stressed condemnation to Hell of all unbelieves The address made headlines in the Nawegian press.

Bishop Schjelderup took the positic that Christianity was a religion of locand that Prof. Hallesby's teachings we incompatible with this concept. Prof. Hallesby then said the bishop was the faithful to his ordination pledges. When upon the bishop asked the Department of Church Affairs to clarify its position the matter. The Department, turn, asked the bishops and theological transfer in the control of the co

professors for their views.

The emphasis of the discussion, what has been a major news item in most the papers, has however shifted from the discussion of the existence of Heat to the whole question of the relationship between the Church and the State Norway. The major reason for this shiwas a report given in the Schjelder case by Dr. Frede Castberg, Profess of Constitutional Law at the University of Oslo.

The whole question will now go the Protocol Committee in the Parl ment and, since it is an act of the Canet, will eventually come up for d cussion, but not for decision in Parl ment itself.

TUNING IN: ¶The State Churches of Scandinavia are perhaps the most intimately allied to the government of all Christian bodies. However, the Church of England, mother Church of the Episcopal Church, is subject in some ways to State control,

although doctrinal pronouncements are generally made und the authority of the two archbishops. ¶Christ spoke so plain about everlasting punishment that one has to reject eith His authority or that of the Bible to disagree.

THE USE OF PAIN

EN have pondered long and written many a volume on what has been called the problem of pain upon the reason for its existence, the that a merciful and loving God persit, on ways to relieve it, and on to endure it with dignity.

Pain comes to us by the same path as asure, and where there are physical sees to perceive and enjoy the one, by must necessarily endure the other. In comes, not as a supernatural judgent of a wrathful God, but as the natural consequence of living in a physical brild over which we have so little continuously, in physical bodies over which we recise so unwisely, so ungraciously, at little control we do have.

Pain is an inextricable part of mortal—that small, obvious segment of larger life. The rest of our life we ignore, deny, even destroy, but our reality we are, for a time, stuck with, the inevitable culmination of it is at same time the inevitable proof of it. d pain is an integral part of it.

So pain is sent us by the Maker, inasch as He has given us bodies subject njury and placed us in a world of circustance. But only so, in that He has en us physical life, in which the poslity of pain is inherent.

But the important relationship beteen God and human suffering is not the source of it, nor His permission it, but in His willingness to endure Himself, and to use it to our good. be ultimate question about pain is not, loes God visit it upon us?" nor "Why Is He allow us to suffer?", but rather Thy was He willing to accept our extality and pain to Himself and to lure it for our sakes?"

And the immediate questions about n, for the Christian, are "Why does



CHRIST IN GETHSEMANE*
The ultimate question: Why was He willing?

He take the pain that destroys us and use it for our growth and joy?" and "How can we offer our pain to Him as sacrifice when we have not chosen it?"

For it is this offering of pain to God that is the secret of the saints. In some supernatural manner they have been able to give their suffering into God's hands, to become a part of the sacrifice of the Cross. And this has been always not a tremendous achievement of knowledge or even of devotional skill, but a simple act of will, possible to any of us.

Transfiguring Effect

This act of attitude, this willing offering of pain to God, to be joined with His supreme sacrifice for us and all men in the Incarnation, has a transfiguring effect. It is no magic formula for the obtaining of physical relief, but the operation of orderly spiritual law for spiritual effectiveness. It is not that this action decreases pain, but that it increases us. It makes no promise to diminish suffering, but to enlarge the sufferer. It never makes pain easier to bear, but it makes it worth the bearing. The pain is not changed, but its relationship to us is changed, transfigured by God's Grace as all things in life may be, made meaningful, noble, glorious.

We know that the suffering that debases one man to a less-than-animal level of irritability and self-centeredness ennobles and strengthens the character of another. The pain that in one instance

brings out the worst in human nature, in another merely dissolves that nature into weakness and lethargy, and in a third is the catalyst that crystalizes human character into sainthood.

The real problem of pain is not a why at all, but a how — how to endure it, how to use it. And here is the answer, in the Grace of God, the source of the only answers to all the deepest of human problems.

God does not, in His wisdom, take away from His children the suffering of pain or the sting of death. But the agony He transfigures into the majesty of sacrifice; the ignominy and helplessness He converts into the beauty of humility and the power of patience. And suffering, by being given into His hands, becomes no longer an accident of life thrust upon us, overruling our wills, but now an instrument of life and growth given to our souls to purify and direct them.

The difference between Stoic endurance and Christian fortitude lies in this one act of the will always permitted us in all the events of circumstance — this freedom to ask God's Grace, this freedom to offer our suffering to Him, to use as He will. The symbols of endurance are the clenched teeth and tightened fist, but the signs of Christian fortitude are the open, upturned palm, the calmly whispered prayer, the sign of the cross.

For Christian endurance is the following of Him who bore and suffered on the Cross for us, willingly, and such willingness He gives us, too, if we but ask.

In this act of willing offering, which is the Christian answer to the problem

(Continued on page 20)

By Christine Fleming Heffner

ample to show both that accepting suffering is a spiritual asset and that healing is a primary concern of Christ and His Church. It is right to pray for relief from illness if the basic prayer is "not my will, but thine, be done."

NING IN: ¶The words "pain" and "suffering" are used more en in this one article than in the entire New Testament. rly Christians worried more about actual bodily damage n about the accompanying sensations. However, texts are

^{*}From El Greco's "Christ in Gethsemane." Photo courtesy Toledo, Ohio, Museum of Art.

Salvation Is A Break

God chose not to reveal Himself to the sophisticated at Bethlehem.

By the Rt. Rev. C. Avery Mason*

Bishop of Dallas

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God" (II Corinthians 2:1-5).

AS I study these words, I am reminded of a pertinent truth illustrated not only in the life of St. Paul but also in that of Christ—a truth so devastating in its import that it is

almost frightening.

In the story of the birth of our Lord at Bethlehem, one fact stands out about God's revelation of Himself to man which shatters man's conceit. At Bethlehem God revealed himself to two classes of people, but rejected the third class. He revealed himself to the simple—that is to the shepherds. He revealed Himself to the wise—those wise men who sought diligently for God's revelation of Himself.

But at Bethlehem God chose not to reveal Himself to the sophisticated — they were in the village inn. They trusted in this world's knowledge, they made provision for their stay in Bethlehem. They, the sophisticates found themselves left out, when it came to God's revelation of Himself.

Why? Simply because the sophisticated rely upon this world's knowledge and standards while the simple and the wise know better. They trust God.

But the power of Christ's cross and resurrection is not revealed in a vacuum or in generalities. The lack of worldly skill in Paul's preaching, his fear and trembling, was the result of a blinding vision. He had seen his Lord; and in the face of that revelation all human effort seemed inadequate. What tongue can describe the majesty of God? What



BISHOP MASON
In a minute of brokenness, new life.

wisdom of this world could compensate for the dark years of Paul's life before he knew the Christ?

For the tragedy of this generation is that above measure we have this world's wisdom and yet lack the power of life. One expects this of the world, but does not expect to find such weakness in the Church. Yet it is found in the Church; and our only salvation is a break with the world, which incidentally means a break within ourselves, death unto sin and a new birth unto righteousness.

Baptism, for example, means a breaking of selfwill. The power of Christ's cross — is a cross: not the picture of one, not a hymn about a cross, not a story about a cross far away, but the agonizing breaking of one's will, one's affections, one's life, on a cross. For Christ did not die and rise again for an empty dream. His power comes to those whose selfwill is broken and who are, in the prime sacrament of baptism, dead — and then alive again. Flesh and blood cannot in-

*Adapted from a sermon preached at the installation of the Rt. Rev. Gerald Francis Burrill, as Bishop of Chicago, February 11th [L.C., February 21st]. herit the Kingdom of God. I must born again — fractured on a cross in life, that the broken, shattered ends my life may breathe in God's grace make me truly whole.

Is this what we say to a world desprately seeking a way of life yet find none? Do we tell the world this, whim its sophisticated way it madly serits own end? Are we known as the coified men of the 20th century? Yet this the way of our life. Is the servagreater than his master?

There are those who know they habeen broken by fate, by life, by se Yet not all of them know that in the brokeness, in their weakness and despathere, at that very point, Christ rever Himself. It is in those agonizing mutes and hours of brokeness that no life from Christ flows in. Baptism mumean this, whether it be simplicity wisdom.

But the broken and contrite hear needs grace and healing, and that graand healing God supplies through the sacrament of confirmation. What brok and contrite heart can say it does n need God the Holy Ghost? A person who through baptism was truly deunto sin and alive unto righteousne would neither dare nor care to reje the sevenfold gifts of God the How Spirit at confirmation — the spirit Wisdom and understanding, the spin of counsel and ghostly strength, ti spirit of knowledge and true godline and holy fear. Yet this is exact what is done when men refuse or ca aside this sacrament of grace. How lack ing in humility, how hard on our neigh bors — as we must seem — when we f to bring them to confirmation, that the may receive this mighty gift of God.

We Episcopalians — of all people the world — should be known as mo and women of power — the power God, for God the Holy Ghost has com upon us. And as, in the Incarnation, Gol humbled Himself to be born man, He does again at confirmation. It was God the Holy Ghost who overshadowe the Virgin Mary. It is God the Hot Ghost who overshadows men in confil mation. Christians are sometimes tolk that each of them ought to be another Christ. But if one is an alter Christun it must be that God the Holy Gho: pervades his mind and will and body And this is exactly what He does do those who are confirmed, from the tim when the apostles "laid their hands on the people of Samaria and "they received the Holy Ghost" (Acts 8:17) to the present, when someone received the sam Holy Ghost in the sacrament of confid mation.

To those who are truly simple of heart, or are wise, nothing is so horrible as to be cut off from one whom the love or who loves them. But that is what

(Continued on page 18)

Toward the Cross-and Beyond

JITH Passion Sunday Christians focus their eyes upon the Crossand seek more and more to penete the mystery of Christ and Him

A book that should assist Churchple in this endeavor is The Miracle the Cross by Robert R. Brown, who ector of St. Paul's Chapel, Richmond, Deaconess Phyllis Spencer, who is the staff of St. Andrew's Church, Ilwaukee, Wis., says of this book:

In a movingly written series of nine ditations on the Seven Last Words from Cross, the author has described the cifixion as seen through the eyes of the turion (here named Longinus) and the

turion's gradual conversion.
The meditations on the first, second, I fourth words from the Cross on foreness, eternal life, and pain are espe-

THE MIRACLE OF THE CROSS, The Story of the Centurion. By Robert R. Brown. Fleming H. Revell Company. Pp. 124. \$1.50.

lly good. How many in these days have imed 'I am an average religious man, noderately good man' seeing no reason rising above such a level of mediocrity, taking, as they do, ethics for religion, od works for faith, and denying themves a Saviour and a God.'

BOOK not specifically slanted to Passiontide, but one which takes text, as well as its title, from I Cothians 1:23-24 ("We preach Christ cified, unto the Jews a stumbling

FOOLISHNESS TO THE GREEKS. By T. R. Milford. Seabury Press. Pp. 12. \$2.50.

ck, and unto the Greeks foolishs...") is Foolishness to the Greeks, T. R. Milford, Canon of Lincoln thedral.

The purpose of Canon Milford's book "to invite outsiders in, and to help se who are already inside to explore ir heritage." It claims that, when n from the Christian viewpoint, "the verse makes sense." In the light of s thesis Canon Milford, in the eight pters of the book, deals with such stions as the problem of evil, the hority of Christ, the place of the urch, and the meaning of eternal life. While the book as a whole is a carely reasoned and attractively presented itation to make the leap of faith, and

then to go to work and live on that basis, the last chapters, with their treatment of the life of prayer, are especially worthy of attention.

All in all, the book is one that can be highly commended to those both outside and inside the Christian fellowship.

Francis X. Weiser's The Easter Book is an interesting historical account, in non-technical language, not only of the celebration of Easter itself and Eastertide, but of the Lenten season as well. In fact Fr. Weiser begins

THE EASTER BOOK. By Francis X. Weiser. Illustrated by Robert Frank-enberg. Harcourt, Brace & Co. Pp. 224. \$3.

with the "farewell to alleluia," which belongs liturgically to the eve of Septuagesima* and, in medieval days, was in some places even dramatized by a mock burial [see cut].

Though this book is written by a Jesuit, who naturally takes his point of departure from Roman custom, there is much in it that should be of interest to Anglicans and others. Possibly its chief value lies in the number of non-liturgical customs connected with Lent and Easter that are here explained — the origin of pretzels, for example.†

Fr. Weiser says that "both the Eastern and Western Churches practice the touching devotion of the 14 Stations of the Cross. .." (p. 77). This is news to this editor, but possibly by Eastern is meant Uniate. It is interesting to note that Roman Catholics could, apparently, eat fowl on days of abstinence until as recently as 1918.

The delightful drawings and the gay colors of the jacket and binding add to the charm of an already charming book.

TYMNOLOGY, touched upon by Fr. Weiser where it touches upon Lent and Easter, is discussed at length by Helen Pfatteicher in her book, In Every Corner Sing.

Jacket-titled "Our Hymns and Those Who Wrote Them," this book gives a

*For Episcopalians "farewell to Alleluia" usually takes the form of singing Hymn 54 ("Alleluia, song of gladness") on the last Sunday of the Epiphany season.

†They are just another kind of hot cross bun, whose Lenten significance has been forgotten.



FAREWELL TO ALLELUIA* Also, the origin of pretzels.

simple, straightforward, and interesting account of some 300 hymns, their authors and their tunes. Though the book is not by an Episcopalian, Anglican ma-

IN EVERY CORNER SING. By Helen Pfatteicher. Muhlenberg Press. Pp. 214. \$2.50.

terial is as amply represented as could be desired. There is little, if anything, in it that Churchpeople could take exception to — and much that they could learn.

Books Received

THE HOUSE OF UNDERSTANDING. Selections from the writings of Jeremy Taylor. By Margaret Gest. University of Pennsylvania Press. Pp. x, 118. \$2.75.

THE FUNERAL AND THE MOURNERS. Pastoral Care of the Bereaved. By Paul E. Irion. Abingdon Press. Pp. 186. \$2.75.

A LAYMAN'S LOVE OF LETTERS. By G. M. Trevelyan, O.M. Longmans. Pp. 125. \$2.50.

BYZANTINE ART. A Pelican Book. By David Talbot Rice. Penguin Books. Pp. 272. Paper, 85

THE RISE OF METHODISM: A SOURCE BOOK. By Richard M. Cameron. Philosophical Library.

THE HIDDEN TREASURE. By Jean Bothwell. Friendship Press. Pp. 137. \$2.

THE LAST THINGS Concerning Death, Purifica-tion after Death, Resurrection, Judgment, and Eternity. By Romano Guardini. Translated by Charlotte E. Forsyth and Grace B. Branham. Pantheon. Pp. 118. \$2.75

FORTITUDE AND TEMPERANCE. By Josef Pieper. Translated by Daniel F. Coogan. Pan-tehon. Pp. 128. \$2.75.

ARCHAEOLOGY AND THE RELIGION OF ISRAEL. Ayer Lectures. By William Foxwell Albright. Johns Hopkins Press. Pp. xii, 246. \$3.50.

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP. By Ilion T. Jones. Abingdon Press. Pp. 319. \$4.50.

FIRE IN THY MOUTH. By Donald G. Miller. Abingdon Press. Pp. 160. \$2.50. ["Preaching the Bible Message of Redemption."]

By John Quincy Schisler, Abingdon Press, Pp. 173. \$2.50.

*Illustration by Robert Frankenberg from The Easter Book by Francis X. Weiser, published by Harcourt, Brace.

Eat, Drink, and Be Merry

THE word sacrifice means to us today almost the reverse of what it meant in Biblical times. When we speak of a sacrifice we think of something that entails a loss, something that has about it an element of tragedy. Thus a merchant will sell goods at a sacrifice; and to advertise the sale the word sacrifice will be printed in banner form across the page. The goods are sold at a loss to the merchant. And we speak of a soldier making the supreme sacrifice when he gives up his life for his country. And here there is indeed a note of tragedy; we wish that it hadn't been necessary for the soldier to die.

Quite different is the ancient conception of sacrifice, the conception we find in the Bible. Among the Hebrews, as among the Greeks and the Romans, a sacrifice is a joyous occasion, a festive event, an act of worship, something you do when you are happy and want to offer thanks to God. Thus when Moses had gotten far enough out of Egypt and met his father-in-law he had a grand time telling how God had prevailed upon Pharaoh to let the Israelites go—they had what we would call a family reunion. And then they offered sacrifice: "Moses' father-in-law took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God" (Exodus 18:19).

In these burnt offerings the animal, of course, had to be killed; but the killing was an incidental, utilitarian part of the process, just as it is with the Thanksgiving turkey today. You have to kill it in order to eat it. And they had to kill the animal in order to burn it and send it up to God in the form of smoke. But they were not sad about it because they thought of it as a gift to God.

The occasion for such a gift was not always, of course, a happy one. In addition to the offerings that represented thanksgiving and rejoicing, there were offerings to atone for sin and misconduct, to avert calamity, to pay obligations to God. But essentially a sacrifice was a festivity — something like going to dinner with God in order to seal and ratify good relationships with him.

All of this of course seems very crude to us sophisticated 20th-century Americans. But it had its place in the line of development that led from the first faint glimmerings man had of God to the time of our Lord Himself. Animal sacrifices, as we look at them, were very much like the first art work of a

child, the scribblings of a two-year-old that look lib nothing any grown-up ever saw. Yet parents right treasure these first drawings, simply because they at the first. And if it should happen that the child late becomes a great artist, it is quite conceivable the those primitive examples of his work might be ex hibited with some of the genuine works of art produced in later years by the same person: they have their place in the line of development.

And so the "blood of bulls and of goats and the ashes of an heifer" of which we read in the Episte for Passion Sunday [Hebrews 9:11-15] stand in the line of development from Abraham to Christ. After all we need to put ourselves in the place of primitive man: practically all that he had consisted of helivestock, his flocks and his herds; if he was going to make God a present of something, if he was going to offer to God some part of his life, these were the obvious things to turn to. And God accepted the act, crude though it was, as expressive of the will

But then under God in the course of centurion man learned to refine his notions somewhat. Hearned that God wasn't really interested in road beef, and some of the prophets and psalms expressed this insight in vigorous language (e.g., Psalm 50)

But still this was too abstract. Man needed no

The Carpenter

HE was a good friend to a fisherman down on his luck,
To a gal on the town, to a kid,
To a working stiff in hard times.

But he had a rough tongue For the fat slobs and the fourflushers.

So they loved him by the docks

And in the hick towns.

And they killed him in the big town,

Where the pickings were rich and a rough tongue

Might wreck the rackets.

E. W. Andrews.

be told what to do but to be shown how to do it.
Ind so in the fullness of time, as St. Paul tells us, od sent forth His Son born of a woman, born under law, to redeem them that were under the law. In the law and made human flesh and spirit His own, and in the law and the perfect sacrifice. Our ord's sacrifice was perfect because He lived a life every point of perfect obedience to God the ther, obedience even unto the death of the Cross. In Lord had no morbid longing for martyrdom, neurotic desire for suffering. Indeed He prayed at if it might be possible this cup—this cup of fering—might pass from Him, might turn out to unnecessary. Nevertheless, He prayed to God, by will be done.

ND so our Lord who offered Himself without spot to God, as today's epistle puts it, becomes pattern of our self-offering, of our dedication of rselves completely to God. He makes the one rfect sacrifice, the sacrifice that is so much better an the sacrifices of bulls and of goats and the ashes an heifer, the sacrifice of a life that is, from start finish, a gift to God. But He doesn't make it apart om us, He doesn't make it in our stead. Rather He yes us the means of offering ourselves to God in ion with Him, of putting our lives into the stream His eternal life.

And the means He gives preserves the concretess of animal sacrifices and the refinement of a more iritual way of thinking. He gives us bread and ne - fruits of the earth, a vegetable sacrifice, if u like — which He makes to be His Body and ood. But the bread and wine represent human toil d industry: somebody had to grow the wheat and e grapes; somebody had to make the one into flour, d the other into wine; somebody had to bake the ead, somebody had to bottle and ship the wine. uman industry is involved all along the line; bread, nich is the staff of life, and wine that maketh glad e heart of man, gather up into themselves the nole of human living. We offer them to God, He akes them to become the Body and Blood of His ar Son, the visible means by which we can enter to His sacrifice — which includes not only His life earth. His crucifixion and death, but His resurrecon and ascension and heavenly session at God's ght hand.

When we make our communions we join ourselves Christ in His perfect sacrifice, we appropriate the ower of His eternal offering of Himself without spot God. It is something like appropriating the power Niagara Falls. Here you have this mighty ontshing force; it was there for millions of years afore man knew how to use it — if not millions of ears before man. But man has learned to coöperate ith Niagara Falls, to use it to create electricity, so at a child in turning on a light appropriates and ses a little bit of that mighty onrushing power.

So with our Lord's sacrifice. He allows us in the Holy Eucharist to harness, as it were, the power of His endless life. Our joys, our hopes and aspirations, our plans for the day, our frets and annoyances, our privations and our sorrows — all of these that go to make up the warp and woof of human life, we can bring to the foot of the altar, offer them, and they become part and parcel of His sacrifice of the Lamb of God that taketh away the sin of the world.

And while there is an element of tragedy, an inescapable undertone of suffering, in the struggle to return from our self-centered ways and be reconciled to God; while we have learned that the gift of perfect obedience has a great and terrible cost; still, the dominant note of the Christian sacrifice should be, like that of the ancient sacrifices in the childhood of Israel, a note of happiness and thanksgiving. God has invited us to feast with Him as sharers in the divine life of His Son; therefore, let us eat, drink, and be merry with Him, counting on Christ to make up the difference between what we are and what we ought to be—and what at last, with His help, we shall become.

The Secret

IF THERE is any one place where a Congressman has the right and duty to investigate Communism, it is in the army. There is therefore something ironical about the fact that the public has become upset about the tactics of the junior Senator from Wisconsin only when he began to look into something strictly within the lines of his authority and responsibilities.

The secret of the public upset is this—we have all known right along that witch-hunting tactics were not really security measures, but rather a grisly form of public entertainment. But we do not choose to have those on whom our lives and safety depend made the butt of the show. When investigation of Communism really comes close to our security we want it done in an intelligent and skillful manner, not for the emotional effect.

Incidentally, we suggest that restraint should be used in estimating the pro- or anti-McCarthyism of particular religious groups. The Senator has supporters and opponents of every religious faith, and can hardly be considered an authoritative spokesman for any.

Whose Government?

true or false? In raising this question, and answering it with a firm negative, the General Board of the National Council of Churches places a finger on the newest aspect of the problem of Statism, the problem of "big government." The founding fathers of this

(Continued on page 22)

ARIZONA

A Center for Life

Presiding Bishop Sherrill has announced a gift of \$250,000 from the Arthur Vining Davis Foundation for the construction of a new church and rectory at the Good Shepherd Mission at Ft. Defiance, Ariz.

The Good Shepherd Mission has been ministering to Navajo Indians at Ft. Defiance since 1892. The mission maintains an orphanage in addition to being the Church's headquarters for work

among the Indians.

The new church will provide a center for the life of the mission, according to Bishop Kinsolving of Arizona.

SOUTH FLORIDA

Increases

Diocesan statistics released by Bishop Louttit of South Florida[¶] show the steady growth of the Church in that diocese over the past 10 years. From 1943 through 1953, baptized persons increased from 25,733 to 44,016; communicants from 18,361 to 29,149; parochial clergy from 49 to 91; total number of congregations from 89 to 125; diocesan missions from 60 to 78, and parishes from 29 to 47. Over the same ten-year period, a total of \$205,707 has been loaned and granted to missions in the diocese.

Shrimp Boats

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." — Psalm 107.

Bishop Louttit of South Florida boarded the flagship Miss Claudia one Sunday afternoon recently, donned purple cassock and cope and mitre, and began the happy ceremony of the blessing of the shirmp fleet. This was part of the Pageant of Light at Fort Myers, Fla., in commemoration of Thomas Alva Edison. Said the Fort Myers News Press:

"Hundreds of spectators lined the shoreline of Fort Myers Beach and San Carlos, hugged the railing on the drawbridge, and crowded the docks at Snug Harbor for the second annual blessing of the fleet that petitions a safe voyage through rough waters and a joyous return to fair havens for the captains and their crews."

When the Bishop had sprinkled incense toward the 15 trawlers near the flagship, he offered a prayer "for all those Thy servants who have gone down

to the sea in ships and have not returned."

The Rev. Richard I. Brown, who acted as bishop's chaplain, tossed a cross of gladioli into the water, as the ceremony was completed and the ships filed past. The *News Press* reported:

"A strong wind ruffled the waters and sent grey billows across the sky during a portion of the ceremony. But before the Bishop had pronounced the benediction the sun shone down . . . and promised fair skies and smooth waters."

The great fishing boats play their part in the county's three million dollar shrimp industry.

HONOLULU

Tenth Anniversary

Bishop Kennedy's tenth anniversary as Bishop of Honolulu was acknowledged by delegates and guests at the opening service of the 52d convocation of the missionary district of Honolulu which was held at St. Andrew's Cathedral.

Reports of growth during his ten years showed the total of baptized mem-



BISHOP KENNEDY Doubled totals.

bers, communicants, and active clergy almost doubled. Several new churches, rectories, parish halls, schools, and school buildings and diocesan centers were built throughout the district.

In other business of the meeting, the newly organized mission of St. Timothy's, Aiea, Oahu was received into membership. This work among the civilian and service personnel in the Pearl Harbor area is under the guidance of the Rev. David Coughlin. Another new

mission on the island of Molokai was ported in the process of organizatili. The Rev. E. Lani Hanchett, vicar Holy Innocents, Lahaina, Maui, been commuting by plane to Molokaii supply leadership for this new work.

A report on the progress at the new district school, Hawaii Episcopal Accemy, Kamuela, Hawaii, was presents The school is now in its fifth year operation.

ELECTIONS. Anglican Congress: clerical, R. Smith; lay, A. G. Smith.

OREGON

Ruby, Gold, Dove Gray

Stained glass and dove-gray stone a chief beauty features of the newly of larged and remodeled chapel, recent dedicated at Trinity Church, Portlan Ore.

Formerly a dark and rather chill room seating 90 people, the new charseats 140, is well lighted and heated. has closet space for altar linens and a pointments, a flower room, a small roing room for officiating clergy, and dressing room for brides.

A chief beauty of the new chap comes from the stained glass windown in which brilliant ruby and gold color predominate. They picture the Transfuration, Resurrection, and baptism our Lord, His appearance to Mary Madalene, and His breaking of bread Emmaus after His Resurrection.

The chapel itself is constructed dove-gray stone, the same stone of which Trinity is built and which, it is sail was shipped around the Horn. The extire cost of the chapel and windows estimated at \$50,000 and consisted extirely of gifts.

The rector of Trinity, which has a estimated 2,350 communicants, is the Rev. Lansing E. Kempton, D.D.

LONG ISLAND

Addition for St. Francis'

St. Francis' Church, Levittown, L. I has just completed a drive for \$41,00 to be used for a new Parish House Church School Building.

Formed four years ago, St. Francismission church now has a membershi of more than 900 persons. Within eight months of its founding in the new community of Levittown by Bishop Dowolfe, the mission became self-supporting under the priest-in-charge, the Rey Hobart Jude Gary.

TUNING IN: ¶South Florida, unlike most eastern dioceses, got its start as a missionary area supported partly by outside funds. Today it has more communicants than any other southeastern diocese except Virginia. ¶The Prayer Book makes

ample provision for prayers to affect the weather, but cit clergy are reluctant to use them for reasons of mere comfor or convenience, such as a picnic. Prayer "through Jesus Christ implies we expect God to answer, "No," if necessary.

PARISH LIFE

roup Problems

Three laboratory sessions on explorfactors and forces affecting Church oup life have been announced by the tional Council. The first session will June 20th-July 2d at Trinity College, irtford, Conn.; the second, July 25thgust 6th at the university of the 1th, Sewanee, Tenn.; and the third, gust 15th-27th at Rowland Hall, t Lake City, Utah.

The program for each of the sessions ludes training experiences in which bup relationships are known and exined, theory classes where knowledge but group behavior is shared, practice letings having to do with methods, I demonstrations of the application of s experience to parish group problems. A total of 150 clergy will serve as I time members of the Laboratory. ives of the clergy will be admitted v to the Hartford session. Provisions Ill be made for 12 professional women urch workers at the Sewanee session. Further information on the Laboratory available from National Council's partment of Christian Education, 28 Bivemeyer Pl., Greenwich, Conn.

lucational Plan

Under the guidance of the Rev. Paul eves, rector, a five-year educational n is now in effect at All Saints' urch, Winter Park, Fla. Currently Church school is teaching the Life

Current material was obtained from diocese of Pittsburgh, where great cess has been attained with it. Homerk is required; study is encouraged der the guidance of the parents, and nted lesson material is furnished stunts at the start of the class period. A rksheet is furnished after each class. Recently a written test of 20 quesns covering the Life of Christ, includthe Sermon on the Mount, was en to a class of 15 boys. Results in s class found all boys passing, half of group being superior and excellent. A unique feature of the program is instruction of the teachers. The fac-

ACU CYCLE OF PRAYER

y group meets weekly to prepare the

ning lesson and is given background

terial. This instruction is conducted

the Rev. Theodore Andrews, Th.D.,

April

Good Shepherd, Kansas City, Mo.; St. Anne's,

I Dr. D. A. Green.

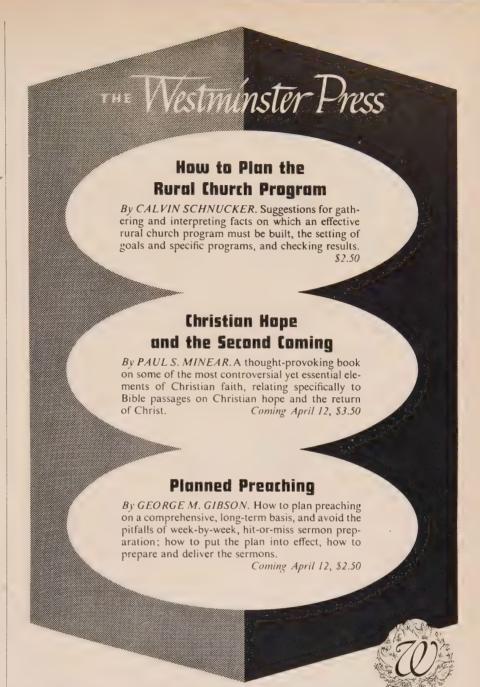
Clare, Mich.

St. Paul's, Dowagiac, Mich.

St. Matthew's, Gold Beach, Ore.; Episcopal Student Center, New Orleans, La.

Convent of St. Helena, Helmetta, N. J.

St. John's. Mt. Pleasant, Mich.



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Salvation

(Continued from page 12)

sin does: it cuts us off from God, For a lover to be separated from the beloved is to be dead. Paul in his trembling and fear knew this — "O wretched man that I am! who shall deliver me from the body of this death?" (Rom 7:24). Yet there are those who with sophistication tell us that sin is a figment of the imagination, or a purely psychological condition and nothing more. A child knows better, for what child can stand being cut off from his family?

I am appalled at those who think that repeating the General Confession is a matter of liturgical practice and nothing more, and yet in times of stress seek a psychological answer to the futility and frustration of their own personal lives. This generation may explain the mass horror of modern life as it will, but to me it is simply God's terrifying judgment on His creation. And on the more intimate side of personal life, how many of us wreck our homes, destroy friendship, and make a nightmare of business, by our refusal to confess our sins?

The growth of auricular confession is testimony to the fact that men and women cannot endure a life set apart from God and one's fellow men. Demonic, devilish forces are abroad throughout humanity, and humanity has come gradually to feel the power of that mass evil. A power so great that, without God's grace, men are helpless and say to themselves with intensity, "The good that I would I do not: but the evil which I would not, that I do" (Romans 7:19). No man or woman in this age dares disagree with these words of Paul. That guilt complex, that haunting fear which makes our personal and social relations a thing of evil, must be wiped out.

To those who think they object to auricular confession, I would simply say that they do not realize that all sin in one way or another affects one's brother. No one can sin alone. You cannot sin against the Creator without a consequent effect on His creation. The priest or layman who treats this lightly is in mortal danger. . . .

But what of peace and comfort in the Gospel? What of man's acts of adoration, thanksgiving, and sacrifice? Frail men that we are, is there no simple basic gathering together of our days of toil,

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We gratefully acknowledge the contributions listed below, given for the purpose of strengthening The Living Church as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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our pleasures, failures, victories, and feats? Is there no place where commen can look upon each other and seel dignity that God has planted in ethuman heart, each one of us no more, less, than man? "In the night in where the was betrayed, He took bread, as when He had given thanks, He brake and gave it to His disciples, saying, the eat, This is My Body which is gifter you." And so we gather togeth day by day, week by week, at Goaltar, bringing the summation of lives and placing them beside "His magnetic brayes and placing them beside" His magnetic which is god and Blood."

Is it wise or simple to see, in a Eucharistic act, the pinnacle of Golove, that He, the Lord of creating should feed us with His own preciles Body and Blood? It is not enough have a pious word together, to share a common weaknesses and virtues. Thing men need is food — God's food or else they starve.

But the path to the altar is a two-v street. We go up to receive the Bre of Life, then we go out to the wol that man may say of us, as they did Christians in another year — "Th men have been with Jesus." It is in streets of the city, in factory and farm, that the battle of life in Christ won — or lost. It is there, where m need the helping hand, the strong an the courageous word of those who had met their Lord face to face at His alti He trusts us to do this in the world armed with the arms of faith, fed w the Bread of Life. How confident a trusting He is of me!

One might go on through all the seraments of the Church, but the faith one is the faith of all. "I am determined," said St. Paul, "not to know an thing among you, save Jesus Christ, as him crucified . . . that your faith show not stand in the wisdom of men, in the power of God."



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DEATHS

est eternal grant unto them, O Lord, I let light perpetual shine upon them."

James T. Kerr, Priest

The Rev. James T. Kerr, retired est of the diocese of Albany, died Febury 21st. He was 72 years old.

A graduate of General Theological ninary, Fr. Kerr served parishes in dioceses of New Jersey and New rk, becoming rector of Grace Church, aterford, N. Y., in 1928. He reined at Grace Church until his retirent in 1951 at which time he was made tor emeritus.

George E. Manson, Priest

The Rev. George E. Manson, who I served churches in North Carolina, w Hampshire, Rhode Island, West rginia and Maine, died February 22d North Vassalboro, Me. He was 66 ars old.

A native of North Vassalboro, Fr. anson was graduated from Oak Grove ninary in Vassalboro and Boston Unisity. He retired from the ministry 1951.

Ethel Howard Goodwin

Ethel Howard Goodwin, widow of late Rev. Dr. W. A. R. Goodwin, tor of Bruton Parish Church, Wilnsburg, Va., died February 20th in a chmond hospital.

Mrs. Goodwin was a member of the lonial Dames, the Daughters of the nerican Revolution, the United ughters of the Confederacy, the omen's Auxiliary of Bruton Parish urch, and the King's Daughters.

She is survived by two sons, Edward oward Goodwin, of North Stamford, nn., and John Seton Goodwin, of illiamsburg; a brother, Edward T. C. oward, of Richmond; two stepdaughs, Mrs. Barclay Farr, of West range, N. J., and Mrs. George Buell, Coral Gables, Fla.; a stepson, Ruthoord Goodwin, of Williamsburg; and ree grandchildren.

Frank O. Miller

Frank O. Miller, father of Bishop iller of Easton, died March 1st in emorial Hospital, Easton, Md. He s 90 years old.

Mr. Miller, a retired engineer, had ided in Easton for the past five years. Surviving are his wife, Mrs. Julia L. iller; two sons, John D. Miller and shop Miller; a brother, Carl Settern-Miller, Glava, Sweden; four siss, Mrs. Hilda Ohlson, Elmhurst, I., Mrs. Jennie Hammerberg, Nework City, Mrs. Emily Barber, Jersey ty, N. J., and Mrs. Anna Jacobson, harlotte, N. C.; and one grandughter.

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Pain

(Continued from page 11)

of pain, is involved one of those inevitable choices which pave the Christian roadway. We may use our suffering for ourselves or for Him, but not both. We may make of it the means of calling attention to ourselves, demanding the concern, the consciousness of others, even as the little child jealously screams, "Look at me" - or we may use it to give glory to God, saying by patience, by a lively sense of humor, by concern for others, "Look at Him" — in us.

THE CHOICE

We are, actually, always faced with this choice. We can keep our pain for ourselves, or we can give it to God, remembering thereafter that it no longer belongs to us. We still must suffer it, but we cannot claim it, and we must leave it to God to use it. And faith will someday show us the way in which He inevitably does use it, for our own blessing and the blessing of others, when we have given it into His hands.

Such an attitude will produce a calm coöperation with and a glad and grateful acceptance of all means of relief that may be offered safely in the judgment of our physicians, but will never demand such relief where it is inadvisable or impossible.

For the Christian approach to pain is not merely to endure it, not merely to deny it, but to use it, even as our God has done for our sakes.

And this acceptance of suffering applies of course only to our own. Christian compassion demands an urge to relieve, console, and heal the suffering of all other creatures outside itself.

Where pain deepens or extends past the limit of courage, to the point of desperation and fear, Christianity still has an answer. For in the very extremity of fear itself is found the means of a deep experience of God - not an exalting experience, not a rewarding one, but a saving, healing one.

The very humiliation of fear, the very agony of anticipation, is a touching of the human hands of the Christ, hands cold with sweat in a dark garden called Gethsemane. And that touch is always the source of salvation, in which is joy and peace, though there be the cross to experience before that joy and peace are realized in victory.

The soul in the bonds of fear, and in the gloom and stress of the fear of fear, can yet cling to the promise and the knowledge of the help and sustaining power of its Lord, though mind and body and senses cry out in the agony of rebellion that is the depth of the curse of human pain.

Emotional consolation, physical surcease may be denied but he can rest sure that spiritual strength is being provided, surely and steadily, according to his ne

Pain is, in a sense, like fire: a valuat servant but a terrible master. A serv in that it can purify and temper soul, can warm the heart until it filled with the welcome glow of comp sion and charity, and can cast a brij light on ourselves, and on life and deso that we see them truly, not warr and mysterious in the shadows cast the little concerns of daily living. valuable servant but a terrible mast able indeed to destroy utterly, to cl into bitter uselessness the soul that not God. But give the pain to God, a He shall keep it safely a servant, a the house of your soul shall be not on safe but bright.

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ne Rev. John H. Bull, formerly rector of St. 1's Church, Old Hickory, Tenn., is now assortector of St. James' Church, Knoxville, 1. Address: 3023 Fountain Park Blvd., Knox-

ne Rev. Eric B. de Pendleton, formerly rector he Church of the Epiphany, Norfolk, Va., is rector of St. John's Church, Johnstown, N. Y. ress: 301 S. William St.

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THE LIVING CHURCH

The Rev. F. Philip Dignan, formerly rector of Christ Church, Oswego, Ore., will be rector of St. Athanasius' Church, Los Angeles. Address: 846 Echo Park Ave.

The Rev. Josef Gress, who was ordained deacon in December, is now assistant at Trinity Cathedral, Pôrto Alegre, R.G.S., Brazil.

The Rev. A. Emile Joffrion, formerly in charge of the Church of the Resurrection, Starkville, Miss., is now rector of St. Peter's Church, Oxford, Miss. Address: 906 Lincoln Ave.

The Rev. Thomas P. Logan, formerly in charge of St. Andrew's Mission, Polson, Mont., is now assistant rector of Christ Church 470 Maple Ave., Winnetka, Ill.

The Rev. Walter P. H. Parker, formerly missionary of St. Philip's Church, Syracuse, N. Y., is now in charge of the Church of the Holy Cross, Pittsburgh. Address: 7507 Kelly St., Pittsburgh 8.

The Rev. Russell D. Smith, formerly assistant of St. Paul's Church, Albany, N. Y., is now locum tenens. Address: 79 Jay St., Albany 6.

The Rev. Alton H. Stivers, formerly curate of the Church of the Ascension, Rochester, N. Y., is now rector of St. Andrew's Church, 68 Ashland St., Rochester 20.

The Rev. Johnson E. West, who has been serving the Whatcom County Mission, with address in Everson, Wash., is now vicar of the San Juan Islands in the diocese of Olympia. Address: Star Route, Olga, Wash.

The Rev. Spencer B. Williams, formerly rector of Christ Church, Smithfield, Va., in charge of St. Paul's Church, Surry, Va., is now serving St. Peter's Church, 60 Morgantown St., Uniontown, Pa.

Armed Forces

Chaplain (Capt.) John H. Stipe, formerly addressed at the Aberdeen Proving Grounds in Maryland, may now be addressed at HQ 24th Inf. Div., APO 24, c/o P. M., San Francisco.

Changes of Address

The Rev. Dr. Henry Bell Hodgkins, rector of Christ Church, Pensacola, Fla., formerly ad-dressed at W. Strong St. and at N. Palafox St., may now be addressed at 1400 N. Barcelona St.

The Rev. Samuel N. Keys, rector of St. Mary's Church, Waynesville, Ohio, has had a change in postoffice box number from 206 to 263.

The Rev. A. Harold Plummer, retired priest of the diocese of New York, formerly addressed at 295 Hasbrouck Ave., Kingston, N. Y., should now be addressed at 28 Staples St., Kingston.

Ordinations

Priests

California: The Rev. David St. Leger Hill was ordained priest on March 10th by Bishop Block of California at All Saints' Church, Carmel, Calif., where the ordinand has been assistant. He will be vicar of St. Matthias' Church, Seaside, Calif. Address: Box 335. Presenter, the Rev. Alfred Seccombe; preacher, the Rev. K. W. Hill.

Maryland: Cortland R. Pusey was ordained deacon on March 12th by Bishop Powell of Maryland at the Church of the Redeemer, Baltimore, where the new deacon will be assistant. Presenter, the Rev. B. J. Sims; preacher, the Rev. W. J. Coulter. Address: 5603 N. Charles St., Balti-

Lay Workers

Miss Ruth Morrison, formerly professor of religion and philosophy at Milwaukee Downer College, will on June 1st become director of Christian education of the diocese of Milwaukee.

Miss Morrison, who has in past years earned the degrees of bachelor of divinity and master of arts, is studying during the present school year in the graduate school at Northwestern University. Her studies emphasize the counseling that is to be part of her new work.

Births

The Rev. David R. Mosher and Mrs. Mosher, of Calvary Church, Golden, Colo., announced the birth of a son, George Ezra, on February 25th.

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THE LIVING CHURCH

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Government

(Continued from page 15)

country were deeply concerned to protect the individual from governmental inroads upon his freedom - economic, political, religious, personal. But as the years have gone by and social organization has become more complex, the role of the government in the individual's life has grown vastly.

Once upon a time the independence of the school system from governmental control was one of the basic facts of American life. The local school board, directly elected by the people, ran the schools to suit its own community. Nowadays state and federal officials and legislators regard the schools as a legitimate and important object of their attentions. In the past few years, the individual himself, whatever his walk of life, seems to have become a subject of legislative inquiry into his beliefs and associations.

There is an urgent practical reason why many Americans feel it important and necessary for inquiry to be made into the political loyalties of their fellow-Americans, and that reason is of course the worldwide Communist conspiracy. Today, it is possible for atomic explosives to be smuggled into the country in comparatively small parcels and in ways which defy detection. It is possible for a comparatively minor official to sabotage decisions of government in critical ways. The world in which we live is a world of unremitting danger, a world in which a few men can wield unbelievable power for good or ill. No wonder Americans constantly feel the need of frisking each other's minds for concealed weapons.

Nevertheless, we believe that the only truly effective way of meeting this danger is by the fundamental

American principles which have fostered the gro of the American way of life: the legislature to m the laws; the executive to enforce them; and courts to judge between the citizen and the gove

There can be no question that it is up to Cong to decide, within the framework of the Constitut what laws are required for the national welfare; in that sense, to decide what is American — i.e., w is good for America; but when one branch of government invades the sphere of another bran it begins to pose a threat to our liberties, and to American way itself, that has potentialities almos dangerous as those of Communism itself.

The suggestions of Bishop Sherrill's commi for correcting procedural abuses of Congressi committees are a reminder that the judicial pr dures which govern the relationship between the s and the individual are a vital part of the Amer way. When a man is placed in jeopardy of liberty, property, or reputation, he is entitled to tain safeguards that serve not only to defend but to insure the truth and justice of the decis And when a Congressional committee places indi uals in similar jeopardy it ought to be governed substantially the same safeguards as a court of

But the more basic issue is posed by the quotas with which this editorial begins. If the governme powers to define what is good for America keep panding, it will not be long before those in po conclude — as human beings all too readily del that their own perpetuation in office is the great primary good on which all other goods depend. in that moment, government ceases to be represed tive and becomes tyrannical.



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4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St. Rev. Paul C. Weed, Jr., v Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v 292 Henry St. (at Scammel) Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL New York City Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs & HD 10

-UTICA, N. Y .--

Rev. S. P. Gasek, r; Rev. R. P. Rishel, c Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching Thurs 12:10; Daily MP, HC, Lit 12:15; Wed, Thurs, Fri, HD EP 5:10

-CHARLOTTE, N. C .-

ST. PETER'S North Tryon at 7th Street Rev. Gray Temple, r Sun HC 8, Family Service 9:45, MP 11; Noon-Day Mon-Fri; HC Wed 10:30; Fri 7:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd. Rev. Edward Jacobs, r Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7 ex Mon 10, C Sat 7-8

OKLAHOMA CITY, OKLA.-

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey 127 N.W. 7 Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts. Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr. Sun HC 8, 9, 11, EP 4; Daily 7;45, 5:30; Mon, Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S Charleroi St. MART Joseph Wittkofski Sun HC 8, 9, 11 (Sung), 7:45 Fri HC 7:30, 7:45 EP; C by appt 7:45 EP; Wed HC 9;

ST. MARY'S MEMORIAL 362 McKee PI., Oakland Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7 & by appt

-CHARLESTON, S. C .-

HOLY COMMUNION Ashley Ave. at Cannon Rev. Edwin B. Clippard, r Sun H Eu 8 & 1 S 11:15, MP 11:15, EP 5:30; Wed & HD 7:30 & 11:15; Fri Lit 12; Counseling & C by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

HUNTINGTON, W. VA .--

ST. PETER'S Adams Ave. at 23rd St. West Sun HC 8, 1 S 11; HD 7; Thurs 10

-MADISON, WIS .-

ST. ANDREW'S 1833 Regent St. Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c Sun 8, 11 HC; Weekdays as anno; C appt

-PARIS, FRANCE-

HOLY TRINITY PRO-CATHEDRAL 23 Ave. George V Very Rev. Sturgis Lee Riddle, dean Sun 8:30, 11 Student Center, Blvd. Raspail



ALMIGHTY FATHER, who dost put into the hearts of thy servants in every age the will to work for the extension of thy kingdom throughout the world, pour down, we beseech thee, the abundance of thy blessing upon our new venture as Builders for Christ. Grant unto us all such a lively faith and such a generous spirit that we may worthily rise to these fresh opportunities for service to thee in thy Holy Church. All which we ask in the Name of thy Son, our Saviour Jesus Christ. Amen.

This prayer, approved by the Presiding Bishop, has been authorized for use in most dioceses. THE NATIONAL COUNCIL 281 Fourth Ave., New York 10 This page is contributed by THE LIVING CHURC in support of the BUILDERS for CHRIST campaign